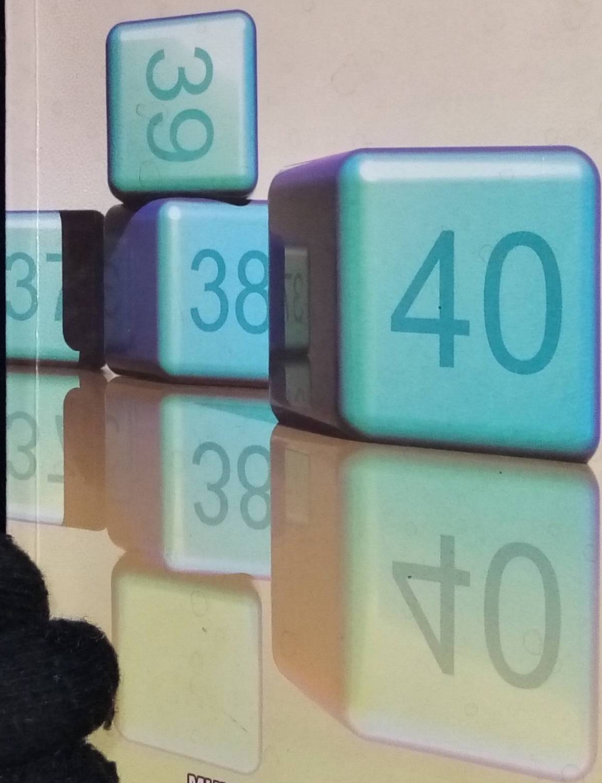


FORTY SOLUTIONS TO YOUR MARRIAGE PROBLEMS



MUHAMMAD SALIH AL-MUNAJJID

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INTRODUCTION

All praise is due to Allah. We praise Him, seek His Support, Guidance and Forgiveness. We seek refuge in Allah ﷻ from the evils of ourselves and from our misdeeds. He whom Allah ﷻ guides will never be misguided by anyone and he whom Allah misguides will never be guided by anyone. I testify that there is no God but Allah Alone, having no partner, and I testify that Muhammad is His Servant and Messenger.

HAVING A HOME IS A BLESSING

Allah ﷻ says: «Allah has granted you your houses as homes to live in.» (*An-Nahl:80*) According to Ibn Kathir, reference in this verse is made to Allah's ﷻ complete blessings bestowed upon His servants. Among these are houses which they take as their homes for shelter and for other beneficial purposes.¹

What does 'home' mean to each one of us? Is not it the place where he eats, has sexual intercourse with his wife, sleeps and rests? Is not it the place of his seclusion and reunion with his wife and children? Is not it the place of chastity for a woman? Allah ﷻ says in this context: «Remain in your homes and do not dress up fancily the way they used to dress during the time of primitive Ignorance.» (*Al-Ahzab:33*).

¹ *Tafsir Ibn Kathir*, Ed. Dar Ash-Sha'b, 4/509.

If you think about homeless people; I mean those who live in shelters and at the roadsides, and those who live in refugee camps, you will then appreciate the blessing of having a home. And if you hear someone say, "I have no fixed abode to live in. Some times I sleep at such and such a person's place, sometimes in a café, park, or beach, and using my car as a wardrobe," you will then understand the real sense of instability resulting from being deprived of the blessing of having a home. Allah's ﷺ revenge from the Jews of Banu An-Nadhir was exemplified in his deprivation of their homes: ﴿He is the One who turned those people of the Book who disbelieved, out of their homes in the first banishment.﴾, ﴿They tore their houses down with their own hands as well as through the believers' hands, so learn a lesson, you who have any insight!﴾ (Al-Hashr:2)

SEVERAL REASONS FOR REFORMING ONE'S HOME

FIRST: Protection of one's self and family from Hellfire and safety from the torment of the Fire: ﴿You who believe, shield yourselves and your families from a fire whose fuel will be men and stones: over it there [lurk] fierce, stern angels who do not disobey Allah in anything He commands them [to do]. They do whatever they are ordered to.﴾ (At-Tahrim:6)

SECOND: The immense onus assigned to the head of the family and for which he will account before Allah ﷻ on the Day of Judgment. The Prophet ﷺ said, "Allah ﷻ will be asking every head of family to account for the task he has been entrusted with, whether he has carried it out properly or neglected it; and he will be asked to account for his family."¹

THIRD: Home is the place for the protection of the self against evils and the legal refuge during *fitna*. The Prophet ﷺ said in this respect:

- "Blessed is he who holds his tongue, takes refuge in his home and cries over his sin."²

- "Whoever does one of the following deeds, will have a guarantee from Allah ﷻ to be admitted to Paradise: visiting the sick, setting out on a journey to fight in the Cause of

¹ Hadith Hasan, reported by An-Nasa'I in 'Ishrat An-Nisa', No.293, and by Ibn Hibban on the authority of Anas. Tradition mentioned in *Sahih Al-Jami'* (1775), *As-Silsila As-Sahihah* (1636).

² Hadith Hasan, transmitted by At-Tabarani in *Al-Awsat* on the authority of Thawban. Tradition mentioned in *Sahih Al-Jami'* (3824).

Allah ﷻ, visiting one's leader with the intention of revering him, and remaining in one's home so that people are safe from him and he is safe from them."¹

- "Man's safety in a time of *fitna* lies in his remaining at home."²

A Muslim would understand quite well the benefit of this approach (remaining indoors) when he feels crippled to change a prevalent evil, and having a refuge (home) would protect him from being involved in or sighting an evil, his wife from disclosing her beauty, and his children from evil peers.

FOURTH: Usually, people spend most of their time at home, especially during times of heat wave, severe cold or heavy rain, daybreak and nightfall, and during their breaks from work or study. Therefore, this free time must be devoted to acts of worship; otherwise it will be dissipated in unlawful acts.

FIFTH: This is the most important reason. Taking care of one's home is one of the most significant means of erecting the edifice of a Muslim society. Generally, society consists of homes which are its backbones; homes are located in streets, and streets are the sum total of society. Therefore, if the backbone is good, then society will be strong through Allah's ﷻ Laws and steadfast in the face of Allah's ﷻ

¹ Reported by Imam Ahmad (5/241).

² Hadith Hasan, transmitted by Ad-Daylami in *Musnad Al-Firdaws*, on the authority of Abu Musa. Tradition mentioned in *Sahih Al-Jami'* (3543). The wording is Ibn Abu 'Asim, No.1021, who stated that the tradition is authentic.

enemies; emitting the good and resisting the permeation of evil.

If the Muslim home is taken care of in this way, it will surely deliver good elements to society; preachers, seekers of knowledge, truthful fighters in the Cause of Allah ﷻ, the pious wife and the nursing mother, and these elements will also constitute the pillars of reform in such a society. While the issue of reforming one's home is so important and while our homes may have many evil things and may be neglected, the important question which is at hand now is:

What are the means of reforming one's home?

The answer to this question consists of recommendations which, it is hoped, Allah ﷻ may make them beneficial and assist the children of Islam in their endeavours to re-convey the message of how the Muslim home should be. These recommendations revolve around two issues: The acquisition of benefit, which is the preaching of good and the warding-off of evil, which is the preaching to eliminate it.

THE FOUNDATION OF A GOOD HOME

The First Recommendation: The right choice of one's wife

Allah ﷻ says: ﴿Marry off any single persons among you, as well as your honourable servants and maids. If they are poor, Allah will enrich them from His bounty. Allah is Boundless, Aware.﴾ (An-Nur:32)

Any Muslim who thinks of building a good home should choose a good wife on the basis of the following traditions:

- "A woman is married for four things: Her wealth, pedigree, beauty and religion. So, marry the religious woman, otherwise, you will be the loser."¹
- "All the worldly life is an enjoyment, and the best enjoyment thereof is having a good wife."²
- "One of you should have a grateful heart, an invocatory tongue and be devoted to Afterlife matters."³
- The latter tradition is also narrated in different wording: "...and a good wife to help you in your worldly and religious matters is better than what people amass."⁴

¹ Al-Bukhari, *Fath Al-Bari* (9/132)

² Muslim (No.1468)

³ Reported by Imam Ahmad (5/282), At-Tirmidhi and Ibn Makka on the authority of Thawban, *Sahih Al-Jami'* (5231)

⁴ Reported by Al-Bayhaqi in *Ash-Shu'ab* on the authority of Abu Umama. See *Sahih Al-Jami'* (4285)

- "Marry the loving and fertile amongst women, for I shall outnumber prophets by you on the Day of Judgment."¹

- "Marry the virgin amongst women, for their wombs are the most fertile, their mouths the freshest and they are the most satisfied with little provision,"² and - according to another tradition - "...less cunning."

And while having a good wife is one of the four components of happiness, then the bad wife should constitute one of the four components of misery, as the Prophet ﷺ stated in the following tradition: "Part of one's happiness is having a good wife, who pleases you when you look at her, and whom you can trust with herself and your wealth when you go away; and part of misery is having a bad wife who displeases you when you look at her, uses harsh language with you, and whom you cannot trust with herself and your wealth."³

By the same token prior to the marriage, the father or guardian of the prospective wife should carefully examine the situation of any suitor before consenting to the marriage, taking into account the following conditions as set out by the Prophet ﷺ in the following tradition: "If you are pleased with the moral values and religion of a suitor, then allow him to marry your daughters/sisters. But if you do not, *fitna* and large-scale corruption will prevail on earth."⁴

¹ Reported by Imam Ahmad (3/245), on the authority of Anas.

² Ibn Majja No.1861

³ Reported by Ibn Hibban. Tradition mentioned in *As-Silsila As-Sahihah* No.282.

⁴ Reported by Ibn Majja, No.1967. This tradition is also mentioned in *As-Silsila As-Sahihah*:1022

In summary, the marriage between a good husband and a good wife will undoubtedly result in the establishment of a good home, as the Qur'an puts it metaphorically: «A good land brings forth its plants with its Lord's permission, but the corrupt, it comes forth but scantily.» (*Al-A'raf*:58)

The Second Recommendation Endeavour to reform one's wife

If one's wife is good, then that is part of Allah's Bounty, but if she is not, then it is the duty of the husband to strive in reforming her. Usually, the act of reforming one's wife occurs in the following cases: First, a man does not marry a religious woman from the very beginning, because he himself was not concerned with the issue of religion at the time of marriage. Secondly, one would marry a woman in the hope of reforming her. Thirdly, one would marry a certain woman under the pressure of his family. In any case, the husband should really make great efforts in reforming his wife. He should first know that guidance comes from Allah ﷻ, and that it is Allah ﷻ who reforms a bad wife. Part of Allah's ﷻ blessing upon Zakaria ﷺ is His reforming Zakaria's wife: «And We set his wife right for him.» (*Al-Anbiyya*:90). 'Set right' in this context may either be physical or religious. According to Ibn 'Abbas ؓ, "Zakaria's ﷺ wife was infertile, but Allah ﷻ made her fertile." According to 'Ata', "She was impudent, but Allah ﷻ made her a respectful woman."¹

¹ *Tafsir Ibn Kathir*, 5/364 (Dar Ash-Sha'b)

Means of reforming one's wife:

1. Setting right the different ways of her worshipping Allah ﷻ, according to what will be detailed below.
2. Striving to increase her faith by, for instance, urging her:
 - a. To observe the night prayer (*Qiyamu-layl*).
 - b. To read the Qur'an.
 - c. To learn by heart the morning and evening invocations.
 - d. To give *Sadaqa*.
 - e. To read useful Islamic literature.
 - f. To listen to useful Islamic audiotapes on science and faith.
 - g. To have as companions whom you choose for her to be of good religious background, and with whom she should build a relationship of sisterhood; sharing good conversation and exchanging purposeful visits.
 - h. To keep away from evil companions and places.

AURA OF FAITH AT HOME

The Third Recommendation: Making one's home a place for invoking Allah ﷻ

In this context, the Prophet ﷺ said: "The example of a house in which Allah ﷻ is invoked and one in which Allah ﷻ is not invoked is similar to that of the living and dead."¹

Therefore, it is necessary to turn one's home into a place for the various invocations of Allah ﷻ, whether silently or loudly, by praying, reading the Qur'an, and discussing religious science or its various disciplines. There are several Muslim homes today which are dead because they are devoid of Allah's ﷻ invocations, as the above tradition describes them. In fact, what would be the state of homes in which only the sound of music, gossip and backbiting are heard? What would be the state of such homes in which wrongs are being committed such as mingling of men with women, women not wearing their *Hijab* before their male relatives (those lawful for them to marry) or neighbours who have easy access to the house? How will angels enter homes such as these ones? Therefore, it is highly recommended that you revive your homes with the various invocations of Allah ﷻ.

¹ Reported by Muslim on the authority of Abu Musa (1/539)

The Fourth Recommendation Turn your Houses into *Qibla* (a place of Worship)

Allah ﷻ says: ﴿So We inspired Moses and his brother: "Settle your people down in houses in Egypt and turn your houses into shrines; keep up prayer and announce good news to believers.﴾ (Yunus:87)

According to Ibn Abbas ؓ: "The command in this verse was to turn houses into Mosques; that is to say, to observe prayers therein."

According to Ibn Kathir: "The verse may refer to the people of Moses who, when they suffered in the hands of Pharaoh and his followers and were experiencing difficulties, were ordered to pray a lot. Similarly, Allah ﷻ says in the following verse: ﴿O you who believe, seek help through patience and prayer.﴾ (Al-Baqara:153)"

Praying during a time of crisis was also an act which the Prophet ﷺ did: "Whenever the Prophet ﷺ was in a difficult situation, he would pray."

This indicates the importance of worship at home, especially during a time when Muslims were in a state of weakness, and also in situations where Muslims do not wish to pray before the disbelievers. One may also recall in this context, Mariam's shrine, which was her place of worship: ﴿Every time Zakaria entered the shrine, he would find she had already been supplied with food.﴾ (Al-'Imran: 37)

The companions, too, were keen to observe prayers (i.e. non-obligatory) at home. Mahmud Ibn Ar-Rabi' Al-Ansari quoted 'Utban Ibn Malik, one of the Prophet's ﷺ companions who took part in the *Battle of Badr*, as saying: "I

went to the Prophet ﷺ and said to him: "O Allah's Messenger! My eyesight is deteriorating and I am the one who leads my people in prayers. When it rains, the stream separating us overflows and I am unable to cross over to their mosque and lead the prayers. So I was hoping you would come to my house and pray therein, and I would turn it into a mosque thereafter." The Prophet ﷺ said, "I will do that, by Allah's Leave." Later on the day, the Prophet ﷺ and Abu Bakr ؓ came to my house. The Prophet ﷺ asked for permission to go in my house, so I gave him permission to do that. He went in, and before he sat down, he asked me in which part of the house I wanted him to pray. I pointed to an area in my house, and he started praying. We lined up behind him, and followed suit. The Prophet ﷺ prayed two *rak'as*."¹

According to Ibn Hajar, the above tradition indicates that one should determine a specific part in the house for praying. However, this does not mean that the rules applicable to a mosque in general should also be applicable to that specific place of prayer at home, even if such place has been given the name 'mosque'.

¹ Al-Bukhari (*Al-Fath*:1/519)

The Fifth Recommendation Setting a religious example for one's wife

'Aisha was quoted as saying: "The Prophet ﷺ would observe the night prayer (*Qiyamu-layl*), and upon reaching the last three *rak'as* (*al-Witr*), he would said, "O 'Aisha, wake up and pray *al-Witr*.""¹

The Prophet ﷺ said: "Allah ﷻ will bestow mercy upon a man who would wake up at night, observe the night prayer, and would wake his wife up to do the same, and who, if she does not, would sprinkle water over her face."²

Furthermore, urging women to give *sadaqa* is also another means of increasing their faith. The importance of giving *Sadaqa* was referred to by the Prophet ﷺ in the following tradition: "O you women! Give *sadaqa*, for I noticed that you are the most inhabitants of Hellfire."³ One of the ideas which would encourage women to give *Sadaqa* is providing a donation box at home for the poor and needy, and any money that goes in there should be considered as the property of the poor. Another good example which the husband should set for his wife is fasting on *al-ayyam al-bidh* (13th, 14th and 15th day of every Hijri month), Mondays and Thursdays, the ninth and tenth of Muharram, *Arafat* Day (10th Dul-Hijja), and most days in the months of Muharram and Sha'ban.

¹ Muslim

² Reported by Imam Ahmad and Abu Dawud. See *Sahih Al-Jami'*:3488.

³ Al-Bukhari (*Fath al-Bari*:1/405)

The Sixth Recommendation Giving importance to specific invocations for entering and leaving one's house

Invocations for entering one's house

The Prophet ﷺ was quoted as saying: "When a man mentions the Name of Allah ﷻ upon entering his house and eating, Iblis would say to his fellow devils, "There is no accommodation or food for you here (i.e. sleeping and eating in that man's house), but when he does not, Iblis would say to his fellow devils, "You will get both accommodation and food."¹

Invocations for leaving one's house

The Prophet ﷺ was quoted as saying: "When a man says 'Bismillahi tawakkaltu' alā Allāhi lā ḥawla walā quwwata illā billāhi,' he would be told (without his awareness): "You have been spared, protected and guided." Satan will keep away from him and will tell another: "What can you do to a man who has been guided, protected and spared?"²

Cleaning one's teeth with Siwak

'Aisha reported: "Upon entering the house, the Prophet ﷺ would begin with cleaning his teeth with siwak."³

¹ Imam Ahmad (*Al-Musnad*:3/346) and Muslim (3/1599)

² Abu Dawud (No.5095), At-Tirmidhi (No.3426). This tradition is also reported in *Sahih Al-Jami'* No.499.

³ Muslim, *The Book of Tahara*, Chapter 15, No.44

The Seventh Recommendation

The continuous recital (in audiotape) of surah *Al-Baqara* in the house to expel Satan

There are several traditions quoted from the Prophet ﷺ concerning this recommendation, among which are:

- "Do not turn your houses into graves, for Iblis detests a house where *Al-Baqara* is being recited."¹

- "Recite *Al-Baqara* in your houses, for Iblis will not enter a house where *Al-Baqara* is being recited."²

As for the merit of the last two verses of *Al-Baqara*, and the effect of their recitation at home, the Prophet ﷺ said: "Allah ﷻ wrote a book two thousand years prior to the creation of the heavens and the earth, and this book (the Qur'an) is at the Throne. He then revealed two verses with which He ﷻ concluded *Al-Baqara*; and there is not a house in which such two verses are being recited over three nights, but that Iblis is kept away from it."³

¹ Muslim, 1/539.

² Reported by Al-Hakim in *Al-Mustadrak* (1/561). This tradition is also mentioned in *Sahih Al-Jami'* (1799)

³ Imam Ahmad, *Al-Musnad* 4/274. This tradition is also mentioned in *Sahih Al-Jami'*:1799.

RELIGIOUS SCIENCES AT HOME

The Eighth Recommendation Teaching one's wife and children

Teaching one's wife and children is a duty which every head of family should carry out in compliance with Allah's ﷻ Command, as the following verse indicates: ﴿You who believe, shield yourselves and your families from a fire whose fuel will be men and stones.﴾ (At-Tahrim:6) This verse refers to the teaching of one's family religious issues, by commanding them to do what is permissible and preventing them from committing the forbidden. Here are some interpretations of the above verse concerning the duty of the head of family:

- According to Qatada, the head of family should command his wife and children to obey Allah ﷻ and prohibit them from disobeying Him. He should also teach them what Allah ﷻ commands and support them in complying with it. If you see them commit an act of disobedience, then intervene and stop them.¹

- According to Adh-dhahhak and Muqatil, it is the duty of a Muslim to teach his family and relatives what is lawful and unlawful.

- Ali ؑ said, "Teach and discipline them."²

¹ At-Tabari:28/166

² Tafsir Ibn Kathir:8/194

- At-Tabari stated: "We should teach our children and wives the religious and the good, and the essentials of politeness."

If the Prophet ﷺ advised us to teach female slaves, then what about your children and wives who are already free.

It is reported in *Sahih Al-Bukhari* that the Prophet ﷺ said, "Three people will receive two rewards..... the third is the master of a female slave who teaches her good manners, educates her in the best possible way (religious matters), manumits then marries her."¹ In his interpretation of the above tradition, Ibn Hajar stated that teaching one's wives and children the teachings of Islam is more important than taking care of one's female slaves."²

The head of family or father may be preoccupied with his work and other engagements and may, as a result, neglect his duty of teaching his wives and children. However, he should strive to allocate one day of the week on which he educates his family and even relatives on religious issues. He should commit himself to do it regularly and encourage the family to attend. There is a tradition reported by *Al-Bukhari* which indicates that the Prophet ﷺ allocated one day on which he would lecture women on religious matters. Abu Sa'id Al-Khudri ؓ reported: "Some women told the Prophet ﷺ, "O Allah's Messenger! Men have taken you away from us. Allocate one day to us from your time (to lecture them on religious matters)?" The Prophet ﷺ promised to do that, and one day he ﷺ met them, and taught them." There is another

¹ The Book of Ta'lim Ar-Rajul Amatuh wa Ahlahu (Teaching one's female-slave and wife religious matters)

² Fath Al-Bari:1/190

narration quoted by Abu Hurayra ؓ which goes: "Our meeting at the house of so and so." He ؓ in fact went and lectured them."¹

It is inferred from the above tradition that women are taught at home, that the wives of the Prophet's ؓ companions were persistent to learn the teachings of Islam, and that to strive to teach men only is a negligence on the part of preachers and heads of families.

Some readers may ask the following question: "Suppose we allocate one day for a religious circle and inform our family of it. What is usually presented in such circles, and how are they introduced?" Below is a list of religious literature you should use for teaching the family in general, and women in particular:

1. Read some chapters or extracts from *Tafsir Ibn As-Sa'di*, known as *Taysir Al-Karim Ar-Rahman fi Tafsiri Kalami Al-Manan*; a seven volume book, written in detailed and simple style.
2. Read certain traditions from *Riyyadh As-Salihin*, giving comments and highlighting any lessons withdrawn. You may refer to *Nuzhat Al-Muttaqin* for that.
3. Siddiq Hasan Khan's *Husnu Al-Uswa fima thabata 'ani Allahi wa Rasulihi fi An-Niswa*.

It is also important that you teach women some laws of Jurisprudence, such as purification (*At-Tahara*), praying, giving *Zakat*, fasting, pilgrimage (if she can do it), food,

¹ *Fath Al-Bari*: 1/195.

drink, dress, adornment, the norms of *Al-Fitra* and unlawful issues, and the punishment for singing and photography. Some of the relevant sources are the *Fatawa* compiled by Abdulaziz Ben Al-Baz, Mohamed Ibn Salih Al-Uthaymin, and other scholars; whether written or audiotaped.

The teaching programme for women should also include their attendance (if they can) in lectures given by prominent scholars, and their listening to the activities of the Qur'anic channel, and attending Islamic Book Fairs.

The Ninth Recommendation Providing an Islamic Library at home

It is not necessary to have a huge library, but the ideal bookshelf should include important books which members of the family can access for reading. The head of family should have some books in the sitting room so that guests may benefit from them, in the bedroom for him and his wife, and in the children's room. The bookshelf should include references for different issues, and books of different levels for both children and adults, and should be divided according to the different disciplines so that books and references are easily accessed. The ideal bookshelf should contain the following areas:

- **At-Tafsir (exegesis):** *Tafsir Ibn Kathir*, *Tafsir Ibn As-Sa'di*, Al-Ashqar's *Zubdat At-Tafsir*, Ibn Al-Qayyim's *Bada'i'u-Tafsir*, Ibn Al-Uthaymin's *Usul At-Tafsir*, and As-Sabbagh's *Lamahat fi Ulum Al-Qur'an*.

- **Al-Hadith (Traditions of the Prophet ﷺ):** *Sahih Al-Kalim At-Tayyib*, 'Amalul-Muslim fil-Yawmi wal-Layla (or *As-Sahih Al-Musnad min Azkari al-Yawm wal-Layla*), *Riyyadh As-Salihin* and its exegesis *Nuzhat Al-Muttaqin*, Summarised version of Az-Zubaydi's *Sahih Al-Bukhari*, Al-Munziri and Al-Albani's summarised version of *Sahih Muslim*, *Sahih Al-Jami' As-Saghir*, *Dha'if Al-Jami' As-Saghir*, *Sahih At-Targhib wa At-Tarhib*, *As-Sunnah wa Makanatuha fi At-Tashri'*, and Nazim Sultan's *Qawa'id wa Fawa'id minal-Arba'ina nawawiyya*.
- **Al-Aqida (Creed):** *Fath Al-Majid Sharh Kitab At-Tawhid* (revised by Al-Arna'ut), Al-Hakami's *A'lam As-Sunnah Al-Manshura* (edited) and *Ma'arij Al-Qabul* (edited), *Sharh Al-Aqida At-Tahawiyya* (ed. Al-Albani), Al-Ashqar's *Silsilat Al-Aqida*, and Yussuf Wabil's eight-volume *Ashratus-Sa'a*.
- **Al-Fiqh (Jurisprudence):** Ibn Dhawyan's *Manar As-Sabil* and Al-Albani's *Irwa' Al-Khalil*, *Zad Al-Ma'ad*, Ibn Qudama's *Al-Mughni*, *Fiqh As-Sunnah*, Salih Al-Fawzan's *Al-Mulakhas Al-Fiqhi*, the sets of *Fatawas* by Ibn Al-Baz, Salih Al-Uthaymin and Abdullah Ibn Jibrin, Al-Albani and Ibn Al-Baz's *Sifat Salat An-Nabiyy ﷺ*, and Al-Albani's *Ahkamul-Jana'iz*.
- **Moral Values and Purification of Souls:** *Tahdib Madarij As-Salikin*, *Al-Fawa'id*, *Al-Jawab Al-Kafi*, *Tarq Al-Hijratayn wa Bab As-Sa'datayn*, Ibn Al-Qayyim's *Al-Wabil As-Sayyib wa Rafi' Al-Kalim At-*

Tayyib, Ibn Rajab's *Lata'ifu Al-Ma'arif*, *Tahdib Maw'idhat Al-Mu'minin* and *Ghida'u Al-Albab*.

- **Islamic History and Biographies:** Ibn Kathir's *Al-Bidaya wa Nihaya*, At-Tirmidi's *Mukhtasar Ash-Shama'il Al-Mohammadiyya*, summarised version by Al-Albani, Al-Mubarkafuri's *Ar-Rahiq Al-Makhtum*, Ibn Al-Arabi's *Al-Awasim mina Al-Qawasim*, edited by Al-Khatib and Al-Istanbuli, Akram Al-Umari's two-volume *Al-Mujtama' Al-Madani*, *Siyar A'lam An-Nubala'*, and Muhamed Ibn Samil As-Sulami's *Manhaj Kitabat At-Tarikh Al-Islami*.

One may also include some of the following books on various subjects by the following scholars: Muhamed Ibn Abdulwahhab, Abdurrahman Ibn Nasir As-Sa'di, Umar Ibn Sulayman Al-Ashqar, Isma'il Al-Muqaddam, Muhamed Muhamed Hussein, Muhamed Jamil Zinu, Hussein Al-Aouisha, Muhamed Na'im Yassine, Sa'id Al-Qahtani's *Al-Wala' wal Bara'*, Az-Zahrani's *Al-Inhirafat Al-'Aqadiyya fi Al-Qarnayn Athani 'Ashar wa Ath-Thalith 'Ashar*, Abdullah Shabana's *Al-Muslimun wa Dhahirat Al-Hazima An-Nafsiyya*, Mustafa As-Siba'i's *Al-Mar'a bayna Al-Fiqh wal Qanun*, Marwan Kijk's *Al-Usra Al-Muslim Amama Al-fideo wa At-Tilifizioun*, Ababtin's *Al-Mar'a Al-Muslima, T'daduha wa Mas'uliyatuha*, Adnan Baharith's *Mas'uliyat Al-Ab fi Tarbiyyati waladih*, Ahmad Al-Barazi's *Hijabu Al-Mar'a Al-Muslim*, Muhamed Al-Gharib's *Wa Ja'a Dawru Al-Majus*, books by Bakr Abu Zayd, and research by the known writer Hasan Salman.

The Tenth Recommendation

The Audio Library

The head of family should provide an audio-library at home which contains a variety of beneficial audiotapes, ranging between lectures by prominent scholars and preachers and recitals of the Qur'an by different reciters. Playing an audiotape of the Qur'an recited by a noted reciter during the *Tarawih Prayers* will have a great effect on the family, whether through the impact of the meaning of words or their memorisation of the Qur'an just be the repetitive playing; and will protect them from listening to Satanic songs.

The audio library should also contain audiotapes on *Fatawa* by a number of prominent scholars such as Abdulaziz Ibn Al-Baz, Al-Albani, Al-Uthaymin, and Al-Fawzan. These audiotapes will answer the religious queries of one's family concerning day-to-day matters. However, one should be careful in selecting the party from which to seek advice on religious matters. Here, one should rely on the most authoritative scholar; that is, one known for his piety, reliance on authentic traditions, impartiality, acceptance of evidence, moderation; that is to say, no extremity or intolerance. A scholar who has these characteristics should be the well-informed expert we should rely on: «Ask any informed (person) about him.» (*Al-Furqan*:59)

There are, of course, a large number of audiotapes available as well as scholars and lecturers on religious matters. But it is important for the listener to develop an awareness of whether or not a scholar or lecturer is following the right creed. If the scholar or lecturer is on the right creed; then

one would listen to his lectures on a regular basis without any sense of insecurity. Therefore, an ideal lecturer should:

1. Be a follower of *Ahlu Sunnah Wal Jama'a*; complying with the teachings of *Sunnah* and averting any religious novelties, moderate in his approach; that is, neither extreme nor intolerant.
2. Rely on authentic traditions and warns his audience of weak and fabricated traditions.
3. Be aware of his people's situation and the status quo of the Muslim *Ummah*. He should provide solutions for their problems and give them both what would benefit them and what they need.
4. Speak the truth as possibly as he can, and never the untruth; and should never displease Allah ﷻ by pleasing people.

The audio library would also have a great effect on children. For example, it has been proven that many children have memorised parts of the Qur'an just by the repetitive listening to audiotapes of young reciters of the Qur'an. Audiotapes, like books, should also be arranged neatly in the bookshelf in an easy and accessible way; and once you and your family have listened to it, there is no harm in passing it on to a friend or relative to benefit from it too.

The Eleventh Recommendation

Inviting the pious, scholars and knowledge-seekers home

Allah ﷻ says: «My Lord, forgive me and my parents, as well as anyone who enters my house as a believer, plus believing

men and believing women! Do not increase wrongdoers in anything except destruction.﴾ (Nuh:28)

The visit of the pious will increase the light of faith in your house, and even more, one would benefit a great deal from their talk, queries and discussions. One would either get a beautiful scent from the seller of musk, as the Prophet ﷺ indicated in one of his traditions, or buy from him. Therefore, having such people at home and having children, parents, brothers, and women (behind a screen) listening is an education for all.

The Twelfth Recommendation

Learning Islamic laws specific for the house

- Observing prayers at home:

The Prophet ﷺ said: "With the exception of the compulsory prayers, the best ones are those observed at home."¹ This means that a man must observe the compulsory prayers at a public mosque, unless he has a strong reason for not doing so. The Prophet ﷺ also said in this respect: "Man's observance of optional (*Nafila*) prayers at his house is more rewarding than his praying at others' houses; just as observing congregational prayers (at a public mosque) is more rewarding than observing them individually."²

As for women, the more a prayer is observed at the bottom of the house, the better it is, as the Prophet ﷺ once said:

¹ Al-Bukhari, *Fath Al-Bari*: 731

² Reported by Ibn Shayba. See *Sahih Al-Jami'*, No.2953.

"Women's best prayers take place in the bottom part of their homes."¹

- Leading prayers at your house:

No one is allowed to lead the prayers except you, and no invitee is allowed to take your seat, unless you authorise him to do so. The Prophet ﷺ said: "No one should lead the prayers at someone else's home nor take his seat or bed, without his permission."²

- Asking permission before entering a house:

Allah ﷻ says: ﴿You who believe, do not enter any houses except your own homes unless you act politely and greet their occupants; that is best for you so you may remember. If you do not find anyone in them, still do not enter them until permission has been granted you. If you are told: "Get out!", then turn back; it is more fitting for you. Allah is Aware of anything you do.﴾ (An-Nur: 27-28)

﴿...Approach houses through their [front] doors.﴾ (Al-Baqara:189)

- It is permissible to enter inhabited houses without asking for permission if there is provision there for whoever enters it, such as a room prepared for the guest: ﴿It will not be held against you, however, for entering any houses which are not inhabited, for some property belonging to you. Allah knows anything you show and anything you hide.﴾ (An-Nur:29)

¹ Reported by At-Tabarani. See *Sahih Al-Jami'*: No.3311.

² Reported by At-Tirmidhi, No.2772. See its interpretation in *Tuhfat Al-Ahudi*:8/65.

- There is nothing wrong with eating in one's relatives and friends' homes, and in any other home for which one has the keys, provided the homeowners have no objection to that: (It should not be held against the blind nor against the lame, nor against the sick nor against yourselves, for your eating in your own homes or at your fathers' or your mothers' homes, or your brothers' or your sisters' homes, or at your uncles' or aunts' homes on your father's side, or your uncles' or aunts' on your mother's side, or those whose keys you have in your custody, or with some friend of yours. There is not objection to your eating either together or separately.) (An-Nur:61)

- Warning children and servants not to go in the parents' bedroom without permission, especially before dawn prayer, afternoon nap, and after the night prayer (Al'Isha). These are the times of privacy during which a person may not be dressed decently. However, if they see something indecent outside these times, then they should be forgiven. Allah ﷻ says in this respect: (You who believe, have those whom your right hands control and those of you who have not yet reached puberty, ask permission from you on three occasions: before the daybreak prayer; when you take off your clothes at noon [for a siesta]; and after the late evening prayer. You have three times of privacy. There is no objection for you or for them outside those times as they move around you, so some of you may wait on others. Thus, Allah explains signs to you; Allah is Aware, Wise.) (An-Nur: 58)

- **It is unlawful to peer into someone else's house without permission:** The Prophet ﷺ said: "Whoever peers into someone else's house without permission, then poke out his

eyes, and his rights of blood money or exact punishment are forfeited."¹

- A divorcee in a revocable divorce shall not leave nor be expelled from the matrimonial home during her period of Idda, and the husband shall support her financially: (O prophet, whenever you divorce women, divorce them according to their Idda and count up the Idda, and heed Allah your Lord. Do not turn them out of their homes, nor should they be forced to leave except when they have committed some flagrant act of sexual misconduct. Such are Allah's limits, and anyone who oversteps Allah's limits thereby harms himself. You do not know whether Allah may let some matter happen later on.) (At-Talaq:1)

- A husband may desert his wife either at or outside the matrimonial home if she becomes rude. Concerning deserting one's wife at home, Allah ﷻ says: (And desert them in bed.) (An-Nisa':34). As for deserting her outside home, one should follow in the footsteps of the Prophet ﷺ when he deserted his wives and stayed outside their rooms."²

- **Do not sleep on your own at home:** Ibn Umar was quoted as saying, "The Prophet ﷺ forbade spending the night or travelling alone." Loneliness makes one vulnerable to the attack of an enemy or thief. Therefore, having a company may keep the enemy and thief at bay, and assist one when he falls ill.³

¹ Reported by Imam Ahmad, *Al-Musnad*:2/385. This tradition is also mentioned in *Sahih Al-Jami'* No.6046.

² Al-Bukhari: *The Book of Talaq*, Chapter: *Al-Ilaa'* (desertion)

³ See *Al-Fath Ar-Rabbani*: 5/64

- Do not sleep in a high place without a walled border in order not to fall down: The Prophet ﷺ said, "Whoever sleeps in a place without a walled border, no one is to blame but himself if he falls down and dies."¹

- Cats do not dirty a cup if they drink from it or food if they eat of it: Abdullah Ibn Abu Qatada reported that a cat licked some water from a pot which had been prepared for his father to do his *wudhu*'. As he was doing his *wudhu*', he was told, "O Abu Qatada, a cat licked water from that pot." He replied, "I heard the Prophet ﷺ say, "A cat is part of the family, and among the males and females who go around in the house."² In another wording, "It is not impure. Rather, it is among the males and females who go about in the house."³

¹ Reported by Abu Daud in *Sunan*, No.5041. This tradition is mentioned in *Sahih Al-Jami* 'No.6113 and interpreted in 'Awn Al-Ma'bud: 13/384.

² Reported by Imam Ahmad in *Al-Musnad*: 5/309. This tradition is also mentioned in *Sahih Al-Jami* :3694

³ Reported by Imam Ahmad in *Al-Musnad*: 5/309. This tradition is also mentioned in *Sahih Al-Jami* ' :2437.

SOCIALISING AT HOME

Recommendation 13 Giving the opportunity to discuss family matters

Allah ﷻ says: «And whose business is [conducted] through mutual consultation among themselves.» (*Ash-Shura*:38)

Sitting and discussing family and other issues together is indicative of the family's solidarity, interaction and cooperation. It goes without saying that Allah ﷻ has entrusted the head of family with the task of decision-making, however, giving the opportunity to others, especially when his children become adults, is a form of education. Such initiative gives them the opportunity to shoulder responsibility and feel their views are valued when asked to voice them. Issues of discussion may, for instance, revolve around pilgrimage, optional pilgrimage ('*Umra*) in Ramadhan, keeping in touch with one's kin, permissible outings, organising feasts, weddings, celebrating a new birth, moving homes, charitable projects such as the census of the poor in the neighbourhood and donating money and food to them. Other issues may include the discussion of the family situation, problems faced by relatives, and how to contribute towards resolving them.

It is worth noting in this context that there should also be private father-son meetings, because some of the problems the youth face can only be dealt with in private. During these types of meetings, it is the duty of the father to talk to his son about the problems of youth: adolescence, and the laws of puberty. Similarly, the mother should individually teach her young daughter the religious laws she needs and assist her in resolving the problems she may encounter at

such age. Usually, an ideal way of a conversation is by saying, "When I was your age...I..." This phrase has a great impact and is welcomed by many youth. The lack of being open and frank may lead those youth to have delinquents for companions, which would have negative consequences on both the children and family.

Recommendation 14

Family squabbles should not be brought up before the children

It is very rare that a home is free of any squabbles; reconciliation is a good venture, and adherence to the truth is a virtue. However, what shakes the solidarity of the family and harms the internal edifice is that parents reveal their quarrelling in front of the children. As a result, members of family are divided into two blocs or more, those who support the father and those who support the mother. The victims in this case is usually the children, especially the young ones who become affected psychologically. Imagine a situation in which the father tells his son, 'do not talk to your mother;' and the mother tells her son, 'do not talk to your father!' Obviously, the child would be in a psychological dilemma, and every one else would be living in one. Therefore, one should avoid such squabbles, but if they happen, one should not reveal them before the children.

Recommendation 15

Never invite home someone whose religion is doubtful

The Prophet ﷺ said: "The example of an evil companion is similar to that of a person with a bellows."¹ A narration by Al-Bukhari says, "The bellows of a blacksmith either (i.e. its smoke) burns your house or clothes, or emits a bad smell."²

The tradition metaphorically indicates that a corrupt person would indeed destroy your home and cause rifts between members of the family. May Allah ﷻ curse whoever causes a woman to hate her husband and a man to hate his wife, and stirs hostility between a father and his children. In fact, inviting home people whose religion is doubtful is behind the causes of placing magic spells in certain homes, theft and misconduct. Therefore, one should not allow such people in, whether men or women, even if they were neighbours, or among those who pretend to be friends. Some people, however, would feel embarrassed and allow this type of person into their homes.

The wife should shoulder a greater part of this onus. The Prophet ﷺ said: "O people! What is the holiest day? What is the holiest day? What is the holiest day?" They replied, "The greatest pilgrimage day." Then the Prophet ﷺ said in his farewell sermon on that day, "Your rights with your wives are that they must not allow anyone whom you dislike to trample on your bed nor allow anyone whom you dislike into your home."³

¹ Part of the tradition reported by Abu Daud (*Sunan*:4829)

² Al-Bukhari, *Fath Al-Bari*: 4/323

³ Reported by At-Tirmidhi (1163) and others on the authority of 'Amru Ibn Al-Ahwas. This tradition is mentioned in *Sahih Al-Jami*':7880

My message to the Muslim woman is that you should not feel hurt if your husband or father does not allow one of your neighbours into the house, because he knows that she is a bad influence and would affect your behaviour. Be wise and do not allow your neighbour to influence you by comparing her husband with yours and pressurising you towards asking your husband things that he cannot bear. You should also try to advise your husband if you notice that his companions in your home beautify the evil to him.

TRY TO BE PRESENT AT HOME AS MUCH AS YOU CAN

The presence of the father at home controls things and enables him to supervise the education and redressing of matters through observation. According to some fathers, being absent from home is the norm, and it is only when there is nowhere to go that they would stay at home. This is wrong. If man's absence from home is for worshipping, then he should try to balance between his presence and absence at home. However, if his absence from home is for pleasure and squandering of time, then he should try to minimise his business dealings, and avoid an empty social life.

Cursed are people who neglect their families and squander time in amusement centres...

I do not wish to dwell on Allah's enemies' schemes, which are designed to corrupt the Muslim family. However, here is a lesson which one can withdraw from the following statement quoted from the *French Masonic Al-Mashriq Al-A'zam* bulletin of 1923: "In order to separate the individual

from his family, you should uproot values, as souls are inclined towards severance of family ties and approaching unlawful issues. Furthermore, they tend to prefer gossiping in cafés rather than attending to the family needs."

Recommendation 16 Detailed observation of Family Affairs

- Who are your children's friends?
- Have you met and got to know them?
- What do you children bring home from outside?
- What is in their bags and satchels? What is under their pillows and beds?
- Where and with whom does your daughter go out?

Some parents are not aware of what their children may have in their bags, such as indecent pictures, videos, and even drugs. Others do not know that when their daughters go to the market, they may not go directly. They, instead would go to see the devils (boyfriends) or have a cigarette at an evil female companion's. Know that those who give a lot of freedom to their children and got away with it in this life, would not be discarded on the Day of Judgment nor escape its fears. The Prophet ﷺ said in this context: "Allah ﷻ will be asking every head of family to account for the task he has been entrusted with, whether he has carried it out properly or neglected it; and he will be asked to account for his family."

There are, however, some important points:

1. Check-ups should not be intensive.
2. No... to an atmosphere of terror.
3. Children should not feel a loss of confidence.

4. Children's age, understanding and the degree of error committed should be taken into account when forcing punishment.
5. Beware the negative attention to detail and counting every move they make.

A Relevant Story:

One day a person told me that a father has a computer in which he stores the mistakes of his children by date and nature. When a mistake is committed, he would summon his son or daughter, open his/her file and list his/her past and present mistakes.

Commentary:

We are not in a company to do that nor is the father the angel charged with the task of recording mistakes. Such father should refer to further books on the fundamentals of Islamic education.

In contrast, I know some people who would refuse to interfere in their children's affairs at all, on the grounds that a child would not discover that a mistake is a mistake, and that a sin is a sin unless he/she commits it. This is a deviant belief which is the result of saturation with Western philosophy and the denigrated principle of giving freedom.

Some parents would give unlimited freedom to their children lest, according to them, they should hate them. They say, "It does not matter what he/she does; the most important is to earn their love." Others would give unlimited freedom to their children in response to their experience with their parents, on the grounds that strictness is negative. They believe that they should do the opposite of how their fathers

brought them up. Some would even steep lower to the extent of saying: "Let my son and my daughter enjoy their youth as they please." Are not these types of parents aware that on the Day of Judgment their children would grab them by their necks and say to them, 'O father! Why did you let me commit sins?'"

Recommendation 17 Concern about One's Children at Home

- **Memorizing the Qur'an and Islamic Stories:** There is not anything nicer than the father having his children around him and reciting to them the Qur'an with simple interpretation and presenting awards for its memorization. Some young children have memorised surah *Al-Kahf* just by listening to their father reciting it every Friday. Parents should teach their children the fundamentals of Islamic 'Aqida such those implied in the tradition which says: "*Ihfazi-llaha yahfazuk*", and also the legitimate invocations of Allah ﷻ such as those specific for eating, sleeping, sneezing, greeting, and seeking permission. It has been proven that relating Islamic stories to children has the greatest impact on them.

- **Islamic Stories:** These include the following:-

- Nuh ﷺ and the flood.
- Ibrahim ﷺ, his experience with idols and how he was saved from the fire.
- Moses ﷺ and the sea, and the Pharaoh's drowning.
- Yunes ﷺ and his stay inside the fish.
- A summary of the story of Yusef ﷺ.
- The life of Muhammad ﷺ, receiving the Message from Allah ﷻ and his migration. Some scenes from

the Battles of *Badr* and *Al-Khandaq*, such as the Prophet's ﷺ experience with the man who used to starve and overburden his camel.

- Stories of the pious such as Umar's ﷺ experience with the woman and her hungry children in the tent.
- The story of *Ashab Al-Ukhduh* (the makers of the pit of fire).
- The people of Paradise in surah *Al-Qalam*.
- The three men in the cave.

There are more interesting stories which a father may relate and comment upon in a simple way. These stories will have a positive influence on children, away from unrealistic and frightening stories which would instil fear and cowardice in children.

- **Who are your children's companions?** Going out with bad children will have a negative influence on your son's behaviour, such as the use of bad language at home. Try to choose and invite their peers from relatives and neighbours to play with them at home.

- **Entertaining and Purposeful Children's Games:** Parents should organise their children's toys by allocating a special storage place for them. Avoid buying unlawful toys or games such as musical instruments, toys which contain the Cross, and backgammon.

- Probably more important is to provide a domestic workshop for hobbies such as carpentry, electronics, mechanics, lawful computer games. In this context, I would like to warn against some computer CDs which contain rude images of women, or games which contain Crosses. One

day a person told me that some computers contain card games which may be played on the computer. One may choose the image of a girl from amongst four girls to play against. If he wins, then the reward would be the losing girl appearing on screen in the rudest image.

- **Separating Girls and Boys in Beds:** These are the differences between those who observe this separation and those who do not.

- **Teasing and Playing with Children:** The Prophet ﷺ used to play with children, stroke their head, call them nicely, and give the youngest the first date to eat. Some of them would even take him by the hand and lead him away. Here are two examples of the Prophet's ﷺ playing with Al-Hasan and Al-Hussein:

- Abu Hurayra ﷺ was quoted as saying, "The Prophet ﷺ would stretch out his tongue to Al-Hasan Ibn Ali ﷺ, who, fascinated and attracted by the redness of the Prophet's ﷺ tongue, would rush to it."¹
- Ya'la Ibn Murra ﷺ was quoted as saying, "While we were out in the company of the Prophet ﷺ, we were invited by someone for dinner. On our way, we saw Hussein playing. The Prophet ﷺ rushed to him in front of people and stretched his hand to Hussein, who ran away here and there. So the Prophet ﷺ started amusingly running after him. When he

¹ Reported by Abu Shaykh in *Akhlaq An-Nabiy wa Adabuhu*. See *As-Silsila As-Sahihah*: 70

caught him, he put one hand under his chin and the other on top of his head, and then kissed him.”¹

Recommendation 18 Strictness in Observing Mealtimes and Bedtimes

Some homes are like hotels, whose occupants do not really know each other, and who rarely meet. Some children eat and sleep whenever they wish, thus wasting time and eating irregularly. This chaotic style causes family disintegration, the use of a lot of effort, time-wasting, and fosters a lack of discipline. Those who have valid reasons for not having set times for the usual regular meals may be excused. Students, for example, have different times at school and universities, whether male or female. Also, employees and traders' times are different. This is not the case with everybody, but one should bear in mind that there is nothing sweeter than a family gathering around one table, an opportunity to get acquainted with the affairs of the other members of the family and to discuss interesting general issues. The head of family should be strict in setting the time for returning home in the evening, in asking permission for going out, especially for the young and underaged who are feared for.

¹ Reported by Al-Bukhari in *Al-Adab Al-Mufrad* Chapter, No.364. It is also reported in *Sahih Ibn Majja*: 1/29.

Recommendation 19 Assessing Women's Work Outside

The laws of Islam complement each other, and when Allah ﷻ ordered women ﴿to stay at home﴾ (*Al-Ahzab*:33), He ﷻ appointed the father and husband as providers of financial support.

Generally, a woman must not work outside unless it is necessary. When Moses ﷺ saw the pious man's two daughters waiting with their flocks at the back of a crowd of men trying to obtain water, he asked them: ﴿What is the matter with you? They said: "We cannot water (our flocks) until the shepherds take back (their flocks); and our father is a very old man.﴾ (*Al-Qasas*:23); they replied in an apologetic tone, giving as their reason for being out, their father's old age which had prevented him from going out to obtain water for their flocks. However, once the opportunity not to go out came for the girls (the coming of Moses ﷺ), observe what the girls said to their father: ﴿"O my (dear) father! engage him on wages: truly the best of men for you to employ is the (man) who is strong and trusty.﴾ (*Al-Qasas*:26).

One can sense in her language her desire to remain at home and protect herself against the hardship and harm she would get from working outside. After the world wars, there was a shortage in the male labour force needed for the rebuilding process. As a result, there was an urgent need for women to take part in the reconstruction of the country. It is from this urgent need, which was coupled with the Jewish plan to emancipate women, and thus corrupt them and society, that the idea of women's work outside originated.

Despite the fact that our motives are different from theirs, and that a Muslim would protect his wives by supporting them financially, the emancipation of women movement has been very active in the Muslim world to the extent that some women would go abroad and work so that her degree would not be wasted away. The Muslim world is not in need for such things on a large scale. There is evidence that many men are without jobs, while providing employment opportunities for women continues.

What is meant by 'on a large scale' is that the need for women's work as teachers, nurses and doctors, in accordance with Islamic laws, is something existent. But my venture in the above introduction stems from the fact that some women would go out to work unnecessarily, and sometimes in return for a small pittance. This is because they feel that they should go out to work, even if they do not need to, and even though the work place is inappropriate for them. This foolish move has resulted in serious *fitna*.

The main difference between the Islamic and Secularist conception of women's work outside is that the Islamic conception sees that, in essence, women should «Remain in your homes», but go out only if it is necessary, as the tradition indicates: "You have been permitted to go out for the purpose of your needs." In contrast, the Secular conception views the act of going out as essential in all circumstances.

To be fair, we may say that a woman's work outside may be necessary in the case, for example, where she is the breadwinner of the family due to a deceased husband or an incapable father, etc... In fact, in some countries which are

not based on Islamic law, the wife is forced to work in order to help meet the needs of the family with her husband. Some husbands would even pose as suitors and set as a condition in the marriage contract that the would-be wife should have a job.

In summary, a woman should only work if it is necessary or for the purpose of preaching Islam in the field of education; as a hobby if she does not have children.

Among the Disadvantages of Women's Work are:

- When a woman goes out to work, she would unavoidably get to know men, mix with them and probably end up talking to him in isolation in the work place, and this is unlawful (*Al-Khulwa*). Gradually, she would try to look pretty by wearing perfume and clothes which disclose her beauty (legs, etc...). The end result may be the involvement in illegal sexual intercourse.
- When a woman goes out to work, she would neglect her duties at home such as her husband's rights upon her, and taking care of her children (my main topic in this book).
- The real meaning of man's superiority (*al-qiwama*) over a woman is undermined in the eyes of some women. Take for example the case of a woman who is more qualified than her husband (there is no harm in that), and earns more money than him. Do you think that this woman would feel that she is still in need of her husband, and obeys him accordingly, or would she feel she can do without him, and thus

shake the foundations of the matrimonial home? The answer is that only a woman whom Allah ﷻ guides would feel they are still in need of their husband even though she were more qualified than him and earned more than him. Generally, problems of maintenance of working women and domestic expenditure are endless.

- Physical tiredness, pressure and stress are incompatible with women's biological nature.

In conclusion, the issue of women's work outside should be viewed in terms of Islamic Laws and knowing the circumstances under which a woman should or should not go out to work. One should not prefer the worldly rewards over taking the Path of Truth. My advice to the Muslim woman is that she should fear Allah ﷻ and obey her husband if he advises her to give up her job for her own sake and that of her family and house. Furthermore, the husband should not adopt vindictive measures against her, and should not usurp her wealth.

Recommendation 20 Never Disclose Family Secrets

These include the following:

1. Never disclose sexual intercourse secrets.
2. Never disclose marital squabbles.
3. Never disclose any privacy which may be detrimental to the home or to any member of the family.

1. The reasons for making unlawful the disclosure of sexual intercourse secrets is as follows:

The Prophet ﷺ said: "The lowest in rank in the eyes of Allah ﷻ on the Day of Judgement is a person who has sexual intercourse with his wife and would disclose her secrets."¹

Another reason is implied in the following tradition: Asma' bint Zayd was at the Prophet's ﷺ house, and while men and women were sitting, she said, "Perhaps a man would disclose how he has sexual intercourse with his wife, and perhaps a woman would disclose how her husband has sexual intercourse with her." Everyone present was silent. Asma' added, "O Allah's Messenger! I am certain they both would." The Prophet ﷺ said, "Then do not do it. For if you do, you will be like the case of a male devil who meets a female devil on the road, and has sexual intercourse with her whilst people are watching."²

¹ Muslim (4/157)

² Reported by Imam Ahmad 6/457. This tradition is also transmitted in Al-Albani's *Adabu-Zafaf*, p:144.

In another wording reported by Abu Dawud: "...Is there amongst you one who, upon having sexual intercourse with his wife, would shut his door, cover himself up and conceal himself with the curtain of Allah ﷻ? They replied, 'Yes.' He said, 'Then would sit and say, 'I did so-and-so; I did so-and-so.' The people remained silent. The Prophet ﷺ then turned to the women and said (to them), 'Is there any woman amongst you who relates the privacy of sexual intercourse to people?' They remained silent. Then a girl fell on one of her knees and raised her head before the Prophet ﷺ so that so that he could see and listen to her. She said, 'O Allah's Messenger! They (i.e. men) describe the secrets (of intercourse) and they (i.e. women) also describe the secrets (of intercourse) to the people.' The Prophet ﷺ said, 'Do you know what these people are like? Their case is similar to a female devil, who meets a male devil on the roadside; and fulfils his desire with her while people are watching.'"¹

2. Disclosing marital squabbles to people may complicate matters further, for the interference of people in private matters may lead to more harshness in most cases. The solution may be through correspondence between two people who are close relatives to the couple. This may only be a last resort after direct reconciliation becomes impossible. When matters reach this stage, then one should follow the command of Allah ﷻ: «Then appoint (two) arbitrators; one from his family and the other from hers; if they wish for peace Allah will cause their reconciliation.» (*An-Nisa*':35)

¹ *Sunan Abu Dawud* :2/627. This tradition is also mentioned in *Sahih Al-Jami* ', No.7037.

3. Disclosing a member of the family's privacy which may be detrimental to him/her is unlawful, according to the following tradition: The Prophet ﷺ said, "One should not cause damage to another nor should it be caused to him." A further example is implied in the interpretation of the verse: «Allah sets forth for an example to the unbelievers the wife of Noah and the wife of Lot: they were (respectively) under two of Our righteous servants but they were false to their (husbands).» According to Ibn Kathir¹, Noah's wife used to survey what Noah ﷺ would do secretly (i.e. inviting people to Islam). Therefore, whenever someone converted to Islam, she would inform the oppressors amongst the people of Noah ﷺ. As for Lot's wife, whenever he ﷺ invited someone home, she would inform the village's evildoers (i.e. sodomites) so that they would intrude on Lot's ﷺ house.

¹ *Tafsir Ibn Kathir*:8/198

MORAL VALUES AT HOME

Recommendation 21 Spreading the character of kindness at home

Aisha quoted the Prophet ﷺ as saying: "If Allah ﷻ wants good for a family, He ﷻ would create kindness among its members."¹

In another wording, "When Allah ﷻ loves a family, He ﷻ would create kindness among its members."² This means that each of them would show kindness towards the other. Kindness is one of the causes of happiness. It is very useful for both spouses and children, and, unlike violence, has positive results. The Prophet ﷺ said: "Allah ﷻ loves kindness, and would reward it more than violence or anything else."³

Recommendation 22 Helping One's Wife with the Housework

Many men refuse to help with the housework in the belief that this would undermine their status. As for the Prophet ﷺ, "He used to sew his garments, mend his shoes, and do what other men would do in their homes."⁴ This tradition was

¹ Reported by Imam Ahmed, *Al-Musnad*:6/71. It is also reported in *Sahih Al-Jami*':203

² Reported by Ibn Abu Dunya and others. It is also mentioned in *Sahih Al-Jami*':303

³ Reported by Muslim, *Kitabul-Birri was-Sila wal-Adab*: 2593

⁴ Reported by Imam Ahmed, *Al-Musnad*: 6/121. It is also reported in *Sahih Al-Jami* 'No.4937.

reported by Aisha when asked about the tasks the Prophet's ﷺ would do at home. In another wording, she said: "He was like any other human being. He would clean his garments from dirt, milk his sheep and do things for himself."¹

Aisha was also asked about what the Prophet ﷺ used to in general at home, and she replied, "He would help with the daily tasks, but would leave the house at the time of prayer."²

If we do that at present, we would then achieve several things:

1. We would be following in the footsteps of the Prophet ﷺ.
2. We would be helping our wives.
3. We would feel humble.

Some men exaggerate sometimes when they ask their wives for dinner immediately, whilst the food is still being cooked and whilst the baby is crying for milk. They would neither hold the baby nor wait for a moment. The traditions and examples quoted above should be considered as lessons for us all.

Recommendation 23 Kindness and Teasing

Showing kindness towards one's wife and children contributes to happiness and affection at home. It is for this

¹ Reported by Imam Ahmed, *Al-Musnad*: 6/256. It is also reported in *As-Silsila As-Sahihah*:671.

² Reported by Al-Bukhari, *Fath Al-Bari*:2/162

reason that the Prophet ﷺ advised Jabir ؓ to marry a virgin, saying to him: "What have not you married a virgin, so that you may play with her and she may play with you, and you may amuse her and she amuse you."¹

The Prophet ﷺ said in this context: "Anything devoid of Allah's invocation is a play except four, among which is: A man playing with his wife."²

The Prophet ﷺ used to play with his wife 'Aisha whilst both washing, as she said, "The Prophet ﷺ and I would wash together from the same vessel between us. He would reach for the water first, and I would say to him, 'leave some for me.' She added: 'And we were both in a state of impurity (*Janaba*).'"³

As for his playing with children, the most known story that you should remember is the one about Al-Hasan and Al-Hussein. Perhaps this story constitutes one of the reasons behind the children's excitement upon seeing the Prophet's ﷺ return from a journey. They would rush to meet him, as the following tradition indicates: "Upon his return, the Prophet ﷺ would be received by the children in his household,"⁴ and he ﷺ would hold them, as Abdullah Ibn Ja'far reported, "Upon his return from a journey, the Prophet ﷺ would be received by us; Al-Hasan, Al-Hussein and me.

¹ *Sahih Al-Bukhari, Fath Al-Bari*: 9/121

² Reported by An-Nasa'i in '*Asharatu Nisa*' in, p:87. It is also reported in *Sahih Al-Jami*': 4534.

³ Muslim, *Sharh An-Nawawi*: 4/6

⁴ Muslim, 4/1885-2772. For interpretation, see *Tuhfat Al-Ahuzi*, 8/56.

He would carry one of us in his hands and the other behind him until we reached Al-Madina."¹

In contrast, there are some homes that are devoid of any sense of humour, teasing (but saying the truth), playing or mercy. Whoever thinks that a man's kissing his children contradicts with his reverence, should read the following tradition:

- Abu Hurayra ؓ reported: "The Prophet ﷺ kissed Al-Hasan Ibn 'Ali in front of Al-Aqra' Ibn Habis At-Tamimi, who said, "I have ten children, and I have never kissed anyone of them." The Prophet ﷺ looked at him and said, "Whosoever does not show mercy towards others, will not have mercy bestowed upon him."²

Recommendation 24 Preventing Misbehaviour at Home

No family member is free of any misconduct, such as lying, backbiting etc...But these evil characteristics should be fought and eliminated from the household. Some people believe that physical punishment is the only solution to the problem in these cases. Observe in the following tradition reported by 'Aisha how the Prophet ﷺ used to deal with such issues: "Whenever the Prophet ﷺ discovered someone was telling lies from his household, he would avoid him/her until he/she repented."³

¹ Muslim 4/1885-2772. For interpretation see *Tuhfat Al-Ahuzi*, 8/56.

² Al-Bukhari, *Fath Al-Bari*: 10/426.

³ Imam Ahmed: 6/152. It is also reported in *Sahih Al-Jami*' No.4675.

Parents should infer from the above tradition that avoiding one and refusing to talk to them is probably more effective than physical punishment.

Recommendation 25 Hanging a Whip in a Visible Place¹

Hinting at punishment in different ways is one of the elegant methods of punishment. According to the following tradition, hanging a whip in a visible place is quite purposeful. The Prophet ﷺ said: "Hang the whip in a place where the family could see it, for it is a discipline to them."²

The visibility of the instrument of punishment discourages members of the household to misbehave, believing that if they do, they would be punished. This method would also correct them and make them behave properly. Ibn Al-Anbari said in this context: "The whip is not meant for beating, because nobody has commanded that. But what is meant is that you, as a father, should not neglect their discipline."³

Beating has never been the basis of discipline, and should only be a last resort after all other avenues have been exhausted. The method of discipline should also follow in

¹ Reported by Abu Na'im in *Al-Hilya*: 7/332. It is also reported in *As-Silsila As-Sahihah*, No.1447.

² Reported by At-Tabarani 10/344-345. It is also mentioned in *As-Silsila As-Sahihah*: 1447.

³ See Al-Manawi's *Faydh Al-Qadir*: 4/325.

such order as Allah ﷻ says. Observe in the following verse and tradition, how beating comes last:
- «As to those women on whose part you fear disloyalty and ill-conduct admonish them (first) (next) refuse to share their beds (and last) beat them (lightly)» (*An-Nisa*:34).
- The Prophet ﷺ said: "Command your children to start praying at the age of seven, but beat them at the age of ten if they refuse to pray."¹

Generally, beating without reason is wrong. In fact, the Prophet ﷺ advised a woman not to marry a violent man, as he was often seen carrying a whip. However, it is equally wrong to think that beating is absolutely wrong on the basis of some of the infidels' theories of discipline. Such belief contradicts the Islamic Laws.

¹ Abu Dawud: 1/334. See also *Irwa' Al-Ghalil*: 1/266.

AVOID THINGS WHICH BRING EVIL TO YOUR HOME¹

Recommendation 26: Make sure that relatives, who are lawful for your wife to marry, do not enter your house during your absence.

Recommendation 27: Separate men and women during family visits.

Recommendation 28: Beware the dangers that chauffeurs and servants may cause.

Recommendation 29: Expel womanish men from your home.

Recommendation 30: Beware of certain programmes on television.

Recommendation 31: Beware the evil of the telephone.

Recommendation 32: Remove any item which contains symbols of the infidels' religions, their idols and gods.

Recommendation 33: Remove pictures of human beings and animals from your house.

Recommendation 34: Ban smoking in your house.

Recommendation 35: Do not have dogs in your house.

Recommendation 36: Do not decorate your house heavily.

¹ As this section is too long and important, an entire study has been dedicated to it, entitled: *Akhtar Tuhaddidu Al-Buyut (Dangers which Threaten Homes)*

INNER AND EXTERNAL STATE OF YOUR HOUSE

Recommendation 37

Good Choice of the House Location and its Design

There is no doubt that the true Muslim should take into account certain factors before choosing and designing the place he would live in with his family.

Location:

- Try if possible to rent or buy a house near the mosque. This is because living in the vicinity of a mosque has many advantages. For example, the call to prayer (*Azan*) reminds one of prayers and enables him to be on time for the congregational prayers. This is also advantageous for women, as the mosque's loudspeakers would enable them to listen to the Qur'an being recited, and for children who would attend Qur'an memorization sessions, etc...
- Make sure that the building does not contain a brothel or the like, or contain housing complexes with mixed swimming pools.
- Make sure that your would-be house does not stand on a site that looks on another's house nor on a site which would enable people to look inside your house. If that is impossible, then put curtains and extend the wall if possible.

Design:

- When designing the inner structure of the house, try, if possible, to have two sitting rooms; one for male guests and the other for female guests. If that is impossible, then try to use partitions and screens.

- Put curtains on your windows so that the neighbours would not see into the house, especially in the evening when the lights are turned on and the inside of your house is easily seen.
- Make sure toilets do not face the *Qibla*.
- Choose a spacious house with many rooms if you can afford it, for the following reasons:
 - "Allah ﷻ loves to see the effect of His blessing upon His servant."¹
 - "There are three signs of happiness and three signs of misery. The three signs of happiness are: First, a pious wife who pleases you when you look at her, whom you trust with her own self and your wealth when you are absent from home. Secondly, a beast leaning forwards, and ready to take you to your companions. Thirdly, a spacious house. The three signs of misery are: First, a wife who displeases you when you look at her, who is rude to you, and whom you cannot trust with her own self and your wealth when you are absent from home. Secondly, a slow-moving beast which makes you tired when you hit it, and which does not take you to your companions if you leave it. Thirdly, having a small house."²
 - Being health-conscious by letting the sun and air into the house.

In conclusion, having all these facilities depends to a large extent on one's financial capabilities.

¹ Reported by At-Tirmidhi, No.2819. He classed it as *Hadith Hasan* (good)

² Reported by Al-Hakim: 3/262. It is also reported in *Sahih Al-Jami'*: No.3056.

Recommendation 38 The Choice of Neighbour Should Precede the Choice of House

In our present time, a person may have a major influence on a neighbour due to the close structure of houses, people's concentration in estates and flats. When the Prophet ﷺ spoke about the four components of happiness, he mentioned 'a good neighbour' as one of them. By the same token, when he spoke about the four ingredients of misery, he mentioned 'a bad neighbour' as one of them.¹ Because of the dangers involved in having a bad neighbour, the Prophet ﷺ used to say an invocation specific for 'bad neighbouring': "O Allah! I seek refuge in you from the evil of a permanent neighbour (especially the neighbour in a city dwelling place), for the neighbour in the countryside is always on the move and is away from you,"² and recommended that Muslims do the same: "Seek refuge in Allah ﷻ from the evil of a permanent neighbour (especially in the city), for the neighbour from the countryside is always on the move and is away from you."³

Generally, bad neighbours would have a negative influence on the family. As a practical solution, it is recommended that one should try to have as a neighbour one's relatives even if is costly, for having a good neighbour is priceless.

¹ Reported by Abu Na'im in *Al-Hilya*, 8/388. It is also mentioned in *Sahih Al-Jami'*.

² Reported by Al-Hakim, 1/532. It is also mentioned in *Sahih Al-Jami'*:1290.

³ Reported by Al-Bukhari in *Al-Adab Al-Mufrad* No.117. The wording is mentioned in *Sahih Al-Jami'*:2967.

Recommendation 39 Necessary Domestic Repairs and Conveniences

Part of Allah's Blessings upon us is the availability of comforts which facilitate our daily lives and saves time, such as the air-conditioner, refrigerator, television, washing machine, etc... Therefore, it is advisable to have them, and in the best quality which the head of the family desires without extravagance or hardship. It is also advisable to distinguish between essentials and non-essentials.

The head of family should also repair any broken-down appliances such as the fridge, washing machine, and try to help with the hard tasks. Some women complain about the squalor of their houses: Insects are everywhere, drains are blocked, items are broken and rubbish bins smell etc... There is no doubt that these are obstacles which stand against achieving happiness at home. They are health hazards and ignite marital squabbles. A wise person should deal with such domestic issues at once and avoid problems.

Recommendation 40 Health and Safety Measures

It is reported that whenever a member of his household fell ill, the Prophet ﷺ would recite *Al-Mu'awwizat* (*Al-Ikhlās, Al-Falaq* and *An-Naas*).¹

¹ Reported by Muslim, No.2192.

It is also reported that whenever one of his family had a fever, the Prophet ﷺ would order some soup and ask them to sip it. He used to say, "Verily, it gladdens the heart of the sick and clears the heart of the sick, as one of you clears dirt away from her face with water."¹

Some Advice from the Sunnah on Prevention and Safety:

The Prophet ﷺ said: "When night falls, prevent your children from going out, for the devils are abroad at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name; cover your containers and utensils and mention Allah's Name, even with a piece of wood; and extinguish your lamps."²

According to Muslim's wording: "Close your doors, cover your containers and utensils, extinguish your lamps, and tie the mouth of your water-skin, for Iblis would not open a closed door, uncover anything that has been covered, or untie anything that has been tied; and believe it, even a little bug can set fire to a house (i.e. by pulling the wick)."³

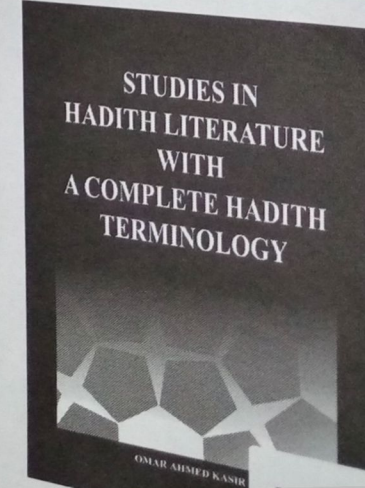
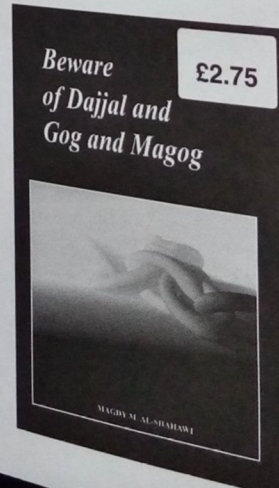
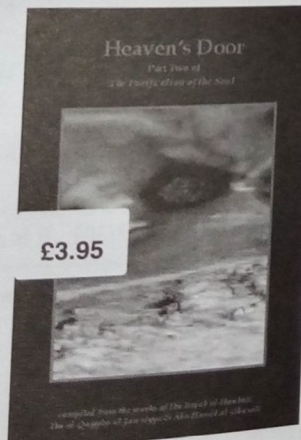
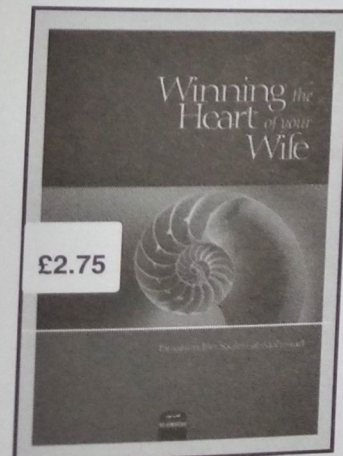
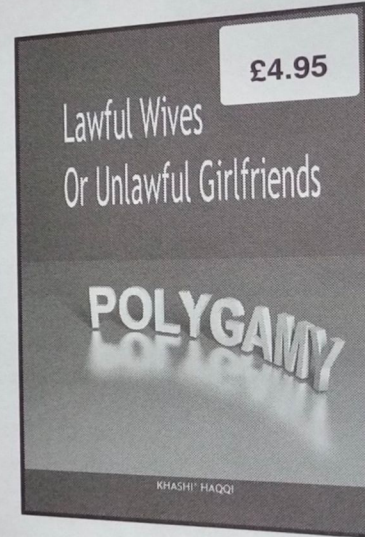
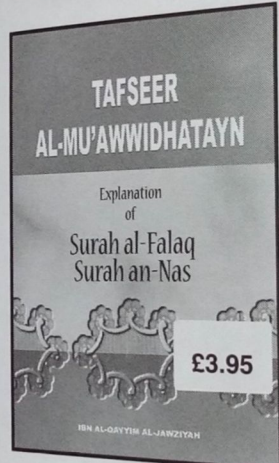
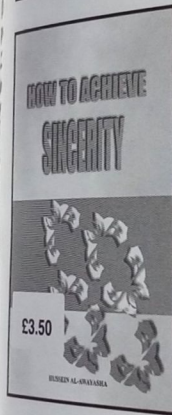
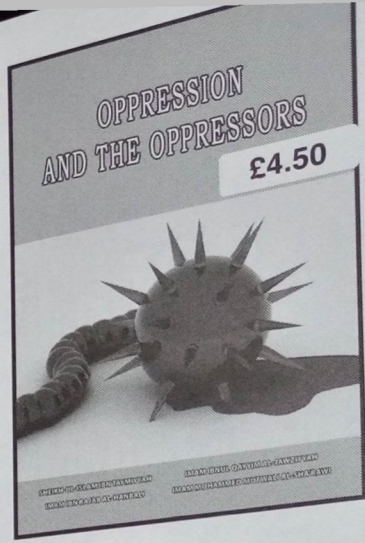
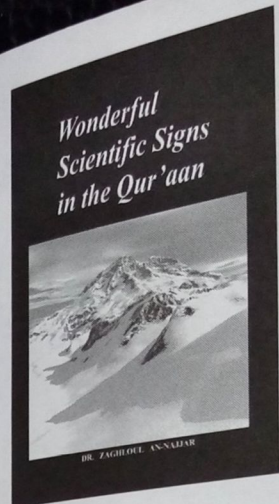
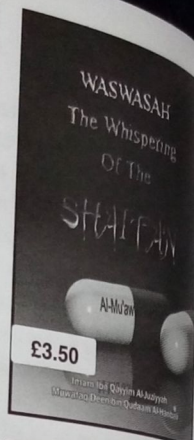
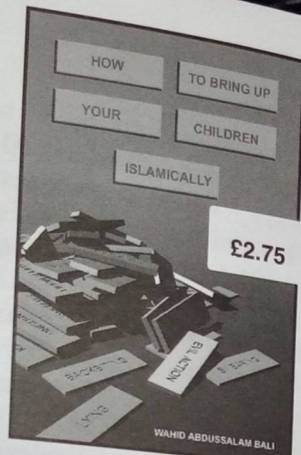
The Prophet ﷺ also said in this respect: "Do not leave the fire lit in your houses when you go to sleep."⁴

¹ Reported by At-Tirmidhi, No.2039. It is also mentioned in *Sahih Al-Jami'* No.4646.

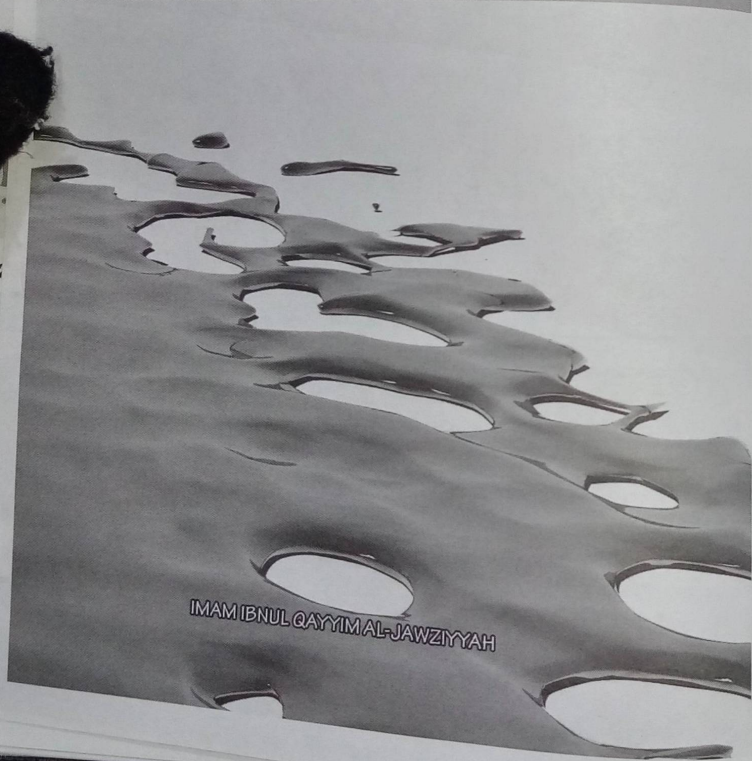
² Reported by Al-Bukhari, *Fath Al-Bari*: 10/88-89

³ Reported by Imam Ahmad, *Al-Musnad*:3/301. It is also mentioned in *Sahih Al-Jami'*: 1080.

⁴ Reported by Al-Bukhari, *Fath Al-Bari*: 11/85.



SPIRITUAL DISEASE AND IT'S CURE



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